The WRENS Neſt Defil'd,

OR,

Biſhop *WREN* Anatomiz'd, his Life and Actions diſſected and laid open.

VVith a true Relation of his perſecuting of godly preaching Miniſters, their names particularly ſet downe, and the cauſes why they were ſo perſecuted.

The *Wrens* Neſt is defil'd, for which he weepes,
Whilſt that a *Jeſuite* rudely in it peepes,
That ruin'd houſe doth *Norwich* ſignifie.
Whoſe Doctrine ruin'd, was by fallacy
Hatcht by the *VVren*; that vil'd polluted Neſt,
Doth ſpecifie; the Biſhops uncleane breſt.

Printed for *Iohn Thomas*. 1640.

THE *WRENNES* Neſt defiled, OR, *Biſhop* WREN *anatomized.*

THe *Goſhauke*, *Hearne*, and *Pye* are birds which deſire their Neſts may be next neighbours to the Heavens, then againe, there are other birds, who, as if they had been fore-warned by *Icarus* his lofty flight, dare not to climbe higher, then a houſe top, for feare of being drencht in the Helleſpont, of which nature is the *Sparrow*, *Swallow*, *Pigeon*, and little *Wren*, as for the *Gold-finch*, although it's melodious notes, which he chants abroad the Woods, being cloathed in their greene Liverie, is but a *Hedge-bird*, and apt to change his lodging by ſuddaine flight.

One *Wren* there is, as yet ſurviving, who ſcorning to be tearmed like his innocent names-ſake, went and joyn'd iſſue with the *Rooke*.

Their names from which bird many of our *London* Gamſters doe borrow; The *Wren* of which I now ſhall write of, is a domeſtique bird, but hath no wings, for had he, the *Roman* Sea before this had entertain'd him: long time had he priviledge to hop up and downe, not being interrupted by a Cage, in which time he deplumed himſelfe of goodneſſe, and decked himſelfe with *Jayes* feathers, Iniquity;

What is an Aſſe the better by cladding himſelfe with a Lyons skin, or a ſicke man ready to viſite the other

world by bearing a Coate of Maile on his back, or an ambition to raiſe himſelfe by impiety, and caſt downe by Iuſtice, ſuch a one was *Wren*; *Matthew Wren* I mean, Biſhop of *Norwich*, and afterwards Biſhop of *Ely*.

In *Norwich* did he build his Neſt, and laid his Egges there, but he ſo much defiled it, that Chickens were never hatched, but utterly deſtroyed by his owne Canons in the ſhell.

Hitherto have I writ in obſcurity, gentle Reader, but now give me licence to paſſe my ſences, and make thy Eye-ſtrings ready to burſt; for conſider of what I write, a Man; ſecondly of what function, a Biſhop.

For an ordinary Mechannick to commit iniquity, is abominable, and if preſumptuouſly, to be abhorred of all men, if not to be admoniſhed to the contrary, by ſhowing of him, how, and in what manner he offends his maker.

But if hee the Miniſter or Biſhop which ſhould exhort and teach this Mechannick, goe aſtray himſelfe, and foſter and favour thoſe vices which this man is addicted unto, what then in this caſe, give me leave in this caſe to make uſe of Sir *Tho: Widdringtons* poſition, In the Creation of the world, *Light was one of the firſt productions*.

The firſt viſible Action of this Biſhop *Wren*, after his creation in the See of *Norwich*, (which ſhould have beene to have led poore, ignorant, and blind men out of darkneſſe) was to put out many burning and ſhining lights, to ſuſpend divers able, learned, and conſcientious Miniſters, he that ſhould have beene the golden ſnuffer of theſe lights, became the extinguiſher, and when they are taken away, where ſhall poore men light their candles. He put out lights, and ſet up fire-brands in their pla-

places, he ſuſpended painfull Miniſters, and ſet up idle, factious, and ſuperſtitious Prieſts (to uſe their owne language) in their places, yet it is the fortune of theſe men at this time, like Rivers in the Ocean, to be buryed in the extreame activity of their Dioceſan, he made a ſcourge not of ſmall Cords, but of new Injunctions, and numorous Articles, tyed about with a ſtrong twiſt of a moſt dangerous Oath, and with this, he whips not out buyers and ſellers, but the faithfull diſpenſers of the word of God, out of their Churches, out of their eſtates, out of their deare Countries, which to verifie ſome examples, I will ſhow.

Here in the yeare 1636. enjoyned all the people within his Dioceſſe, to come up to the Rayles to receive the holy Communion, and there kneele, and doe Reverence before the holy Table placed Altarwiſe, and give directions to the Miniſters, not to adminiſter the Communion to ſuch people as would not ſo come up, and doe ſuch reverence as before mentioned, and that the Miniſter ſhould within the Rayle deliver the bread to ſuch people onely as ſhould ſo come up, and kneele before the ſaid Table placed Altarwiſe as aforeſaid, this was to the offence of the conſciences of many good people, who for feare of Idolatry and Superſtition, durſt not come to kneele at the ſaid Raile, and many people not comming up thither, though preſenting themſelves upon their knees, in the Chancell, have not had the Cõmunion delivered unto them; & afterwards for not receiving, having beene Excommunicated, as namely, *John Shymery*, *Samuell Dunckom*, *Peter Fiſher*, *Thomas Newton*, *Edward Bedwell*, *Edmund Day*, *John Frowar*, and many others.

Hee injoyned the Miniſters of his Dioceſſe to reade

publickly in the Churches, a booke published touching Sports on the Sabboth day, for not reading whereof, some Ministers were by the command and directions of this *VVren*, suspended, *viz.* Mr. *William Ley*, Mr. *Richard Proud*, Mr. *Jonathan Burr*, Mr. *Matthew Brownrigg*, Mr. *Mott*, and divers others, some deprived, as Mr. *Ieremy Borrowes*, and some otherwise troubled, whereas some did use to preach two or three Sermons to prepare the people for the receiving of the most holy Sacrament, he did forbid to preach any such preparation Sermon in that Diocesse, as namely, Mr. *Devereux*, Mr. *Swaine*, and other Ministers, for not reading of the second service at the Table placed Altar-wise, according to his directions and Injunctions, many Godly preaching Ministers; as Mr. *VVilliam Powell*, M. *John Cartar*, Mr. *Robert Peake*, Mr. *William Bridge*, Mr. *VVilliam Greene*, Mr. *Mot*, Mr. *Raymond*, Mr. *Thomas Scot*, Mr. *Greenehill*, Mr. *Nicholas Bearde*, Mr. *Hudson*, Mr. *Robert Kent*, Mr. *Ieremy Burrowes*, Mr. *Thomas Allen*, and others to the number of fifty, were excommunicated, no man could have absolution without giving promise, to conforme to his directions, *editis & edendis, upon which some left England, and travelled into Holland*, and some others of them were so persecuted, as hath beene suspected to be the cause of their deaths, as namely Mr. *Scot*, and others, more examples could I show (God he knowes) of his most impious actions, but these are sufficient to prove him no child to truth, but a servant of *Rome*.

In the time of *Richard* the first, one of this mans predecessors, A valiant Bishop went unto the holy warre; This Bishop hath raised a warre at home in his owne Diocesse (as you have read before) A warre not against

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Saracens, Barbarians, Turkes, or Infidels, but against good and well diſpoſed people, J know not what title to give this warre, without doubt this was no holy warre.

The weapons of this warre-fare, were 28. *Injunctions,* 139. *Articles, containing* 879. *queſtions.*

The Souldiers were *Chancellours, Commiſſaries, Officialls, Rurall-Deanes, &c.* himſelfe commanded in chiefe, the wayes of aſſault and killing, were by *excommunications, ſuſpenſions, deprivations,* according unto a worthy Gentlemans Speech, I will ſtay here, —*Mille modis morimur mortales, Norwich was the Stage, where the direfull Tragedies of this warre were acted, by the ſpace of two yeares and upwards:* If this *Wrens* Neſt be not ſufficiently polluted with Iniquity, judge it thy ſelfe (Judicious Reader) could not he be contented to ſit upon the Pearch with the *Hawke,* but that he muſt ſtudy to be partaker of the *Roman* Eagle!

The Story is knowne how the birds aſſembled themſelves, contending for Supremacy, and that bird who by the *Prerogative* of his wing, could raiſe himſelfe above the reſt, ſhould be King over them all; The *Wren* got up and ſat on the Eagles head, who ſurmounting all the reſt, was proclaimed King, the *VVren* began to cavill, urging that he was ſeene above the *Eagle,* it was diſputed in their Counſells, and referred to the *Plumy Parliament,* who concluded that it was not hee that ſat higheſt, but he that did fly higheſt, who ſhould be made their King; This although peradventure it bee uncertaine in the ſtory, yet it is true in Mythologie, and this *VVren* ſhall be our *VVren* in earneſt, who with ſome other of the Biſhops, endeavouring to divide the Clergy from the power ſecular, would tram-

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ple upon Majeſtie, and ſeate their ſawcy Chayres upon the diſreſpected if not diſpiſed Crowne. Had hee not preferment ſufficient, O yes, yes, he had too much, except he had put it to better uſe.

He had one of the beſt Biſhoprickes in *England*, but a moſt honourable Deanory, for he was Deane of his Majeſties Chappell, but all this was not comparable, (forſooth) to a Cardinalls Cap, which I doe beleeve now he will ſcarce ever enjoy.

He hath many friends which pray, but what, that he may have according to his deſert, the Gallowes, if it be his due, where I will leave him, I cannot at a fitter place.

FINIS.

WRENS ANATOMY.

DISCOVERING

His notorious pranks, and ſhame-full wickedneſſe; with ſome of his moſt lewd facts, and infamous deeds; both in his government of *Peter-houſe* Colledge, and domineering in three Biſhop-ricks, to his perpetuall ſhame and infamy.

Woe be unto the Paſtors that deſtroy and ſcatter the ſheepe of my paſture, ſaith the Lord. Jerem. 23. 1.

Printed in the yeare, That *Wren* ceaſd to domineere, 1641.

WRENS ANATOMY.

Sect. 1. *His birth, parentage, and education.*

THe world ſince its firſt creation, being by the fall of man, ſomething degenerated from the firſt perfection and purity of nature, wherein the moſt bleſſed Almighty was pleaſed to vouchſafe it, the nature and qualitie of exceeding good, and by the fall of man, ſin entring into the world, and by ſin death and corruption of nature, ruling and conquering all living creatures, ſo that by ſin, death, corruption, and depravation of nature, and naturall things; the world hereby not being what it was at firſt, at ſundry times, and ſeverall ages, and in divers places, from various cauſes, or rather imperfections and blemiſhes of nature; it hath been obſerved to produce monſters of ſeverall kinds, ſome of one faſhion, and ſome of another, ſome whoſe cauſes were knowne and underſtood by the learned & judicious, and ſome whereof the reaſon was inſcrutable; but of all Monſters, thoſe Monſters in ſoule, ſeeme more marvellous than thoſe which are either deficient, or redundant in body.

The ſubject that now we are to treat of, hath not been eſteemed a Monſter in body, nor a wonder to behold in perſon, but whether a monſter in ſoule (if he thinke to

have any) or a wonder to behold his profeſſion and practiſes, I leave to other mens judgements; who (not ſo much as feeling the leaſt part of his tyranny) ſhall but onely heare, that one procreated of * ordinary parentage, ſome well diſpoſed kindred, in ſo eminent a Citie (as being the chiefe in the Kingdome) and brought up in ſo famous an Univerſitie, ſhould commit ſo many monſtrous outrages, and ſuch prodigious wickedneſſe.

* He was born in *Cheap-ſide*, his father (being an Haberdaſher of ſmall wares) kept the corner ſtall, next unto *Cheap-croſſe*, & was brought up in the Univerſity of *Cambridge*.

2. *His firſt preferments in the Univerſitie.*

DUring his time at *Cambridge*, he firſt attained unto a fellowſhip of a Colledge, which was the beginning of his riſing, and ſo ſpent ſome yeares in that place; where whileſt he was fellow, there fell out an accident, which I cannot paſſe by, but as it was reported to*me, I ſhal relate; this Mr. *Wren* greatly frequented one Mr. *Pariſhes* houſe, and this Mr. *Pariſh* had a very handſome and proper woman to his wife; in whoſe life time, Mr. *Wren* lived a batchellour, and ſince her death hath married a wife of his owne, and they ſay, he hath preferred or provided for Mrs. *Pariſhes* children: but to the matter; this being known and well noted in the Towne, that the little bird fluttered ſo often about Mr. *Pariſhes* houſe, it happened that Dr. *Batchcroft* was in election to be Maſter of *Keys* Colledge, which Mr. *Wren* hearing of, ſaid, What? He? Why he is not a fit man to governe a Colledge; which words came to Dr. *Batchcrofts* eare, who afterwards upon ſome occaſion ſpeaking to Mr. *Wren*, ſaid; I thanke you Mr. *Wren*, it ſeemes I had your good word, yet methinkes, I might be as fit a man to governe a Colledge, as you to governe a Pariſh; which word ſtrooke Mr. *Wren* with ſilence.

* By a credible perſon yet living.

After this, Mr. *Wren* attained to the degree of Doctor, and obtained to be Maſter of *Peterhouſe*, and was preferred to be Clerke of the Kings Cloſet; where he got the length of *Canterburies* foot ſo exactly, that the freſhmen of *Cambridge* ſmelt his Biſhopricke at leaſt two or three yeares

yeares before it fell, knowing him to be a notable craftie inſinuating fellow, as they would often ſay among themſelves.

3. *His bringing Latine Service into the Colledge.*

THis wicked *Wren*, being Maſter of *Peter-houſe* Colledge, and Clerke of the Kings Cloſet, beſides other preferments, being intimately familiar with *Canterbury*, and being a quick-ſighted bird, and of an active ſpirit, perceived the times drive ſo hard after Popery, he ſmelt the way to a Biſhoprick, and ſtudied nothing more than to pleaſe the Papiſts, and *Canterbury*; and among other deviſes, he was noted to be either the firſt or one of them who brought in uſe againe, Latine ſervice in his Colledge, thinking that young Students being trained up therein, and uſed thereto, would be an introduction to Latin ſervice in Churches; which when he ſhould come to be Archbiſhop, might be effected: and in the meane time, thought it would be excuſable if any queſtion ſhould ariſe, becauſe the Rubrick of the Service book, doth allow private prayers in any tongue that they themſelves doe underſtand, (perhaps intending forrainers and ſtrangers Churches here in *England*) which words he ſpied, and wreſted to his own advantage, and ſo brought up Latine Service in *Peter-houſe*; and by his example, ſome other Colledges did the like.

4. *His introducing Altars, and bowing thereto.*

ANother of his feats, and that no ſmall one to pleaſe *Canterbury*, was the bringing in of an Altar, which was the direct way to the bringing in of Maſſe; for in vain ſhould the Prelatiſts & Papiſts, labour to bring in the Maſſe, if there ſhould not firſt way be made for to bring in an Altar, which after that they had but gotten that, and Latine ſervice, and that both theſe were well ſetled, and all quiet, the work were more than almoſt done; for

how easie were it for the Priest, having an Altar, and Latine service, to say Masse, there being so little difference, and the Countrey people so unable to distinguish them, or to discerne the diversitie between Latine service, and Latine Masse, and how easie were it for the Prelatists to dispute and cavill upon transubstantiation; especially when Controversies must be decided by Bishops and Archbishops, and they to have power of undoing other Ministers, that should oppose them; all which this wicked *Wren* well knowing, he first practiseth to bring in an Altar, and to doe it smoothly, he first for many causes him moving, makes an Altar of a Table, and turnes it Altar-wise, that so it may have an Altars place, and after that it onely wants the name, and for that purpose he will not all on a sudden baptize it anew; but first promiscuously confounds the names of Table, and Altar; calling it sometimes one, sometimes another; and an Altar in one sense, and a Table in another, that so, at last he might call it an Altar altogether; and then being an Altar indeed, and having both name and place, the materialls (if need be) might easily be changed from wood to stone, and so having Latine service, or Masse, a Priest, an oblation, (as one of his Chaplains called it) and an Altar, there wanted nothing that could give the Pope and *Canterbury* content, but onely worshipping the Host, or Sacrament, which himselfe practised and performed in his own person, as hath been proved before a Committee, and bowing to the Altar, which he, and all his, and many others did; so that hereby, he had almost done all that could be desired by the Jesuites, or requisite for a reconciliation to Rome.

5. *His being made Bishop of Hereford.*

THese things being so bravely performed, and handled with such dexterity, and admirable skill, gave *Canterburyes* little grace such Archcontent, to see his little bird so active, nimble, stirring, and so reall, he thought

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to requite him well, both for his reward, and encouragemnt, and to animate others to follow his steps, and likewise to enable him to doe more, and greater service; he plods with might and maine, to advance this wicked *Wren*; and the Bishoprick of *Hereford* falling then voyd, he with all hast and speed, procures him to be made Bishop, and so he is immediately, and now the little bird having done his Arch-grace so great, and such illaudable service, he is gotten into his *Pontificalibus*, and so having him for his fast friend, and ready to promote him higher, he studies nothing more, than to requite his Grace, and to manifest his further deserts.

6. *His procuring Cosens to succeed him in the Colledge.*

AND to shew himselfe mindfull of his worke, and watchfull care, looking as well behind him as before, he remembers what service he hath done in his Mastership of the Colledge, and considers how conducible to the purpose it will be, to leave his like in his place, and after much debating with himselfe, he can scarce finde in all *England*, an ill lookt Machiavell bad enough to succeed him, but Popish *Cosens*; him he pitcheth upon, he having lately playd his notorious pranks, in silencing Ministers (being visiter of *Yorke*) and having long beene knowne to hold Popish opinions, to have written Popish Bookes, and to have playd many notable Popish parts, and persecuted Master *Smart*, and many others; for reward of his deeds, and furtherance of other services, he shall be the man to succeed him; he onely of all men in *England* shall be Master of *Peter-house*, and indeed (to say truth) of all the wretches in *England*, he is most like unto wicked *Wren*, and cursed *Canterbury*, and therefore let him take it; and so farewell Fryer.

7. *His*

7. *His notorious Articles, called* Wrens *Articles.*

AND now this wicked *Wren* being in his *Pontificalibus*, and having attained to the first step towards the long desired honour and splendour, to which his ambitious minde aspired, hoping at last to arrive at the very *Fastigium* of Arch-Prelacy, (if *Gregory* come not between) his next businesse is to hold his Visitation; which that he may doe it laudably, to curst *Canterburyes* content, he plods and ponders such mischievous and most abhominable Articles, that he, and the devill to helpe him, could devise; and these he intends to foyst upon the poore Churchwardens, whom he knowes to be such hand-tamed slaves, to the Prelates his predecessours, that the stoutest of them all, durst not disobey his Prelate-ships pleasure, but *nolens volens*, must obey, though to the hazard of their soules, or else if any should but so much as dare to refuse, he should be beggard and undone, by this cruell proud wretch, and therefore he very well knowing their necessitated submission, lays on load, both for them and the Ministers; verifying the old saying, *Set a beggar on horsebacke, and heele ride beyond measure*; so this wicked *Wren*, drawes such Articles, as the wisest and learnedst Church-wardens in *England*, could not possibly know how to answer in their presentments; and thus he begins his projects.

8. *His harrowing the Diocesse of Hereford.*

THese Articles though they were most odiously base, and more than halfe devillish, yet that poore ignorant Countrey durst by no meanes refuse them, though they should all have sworne to betray their own Fathers, such was the rage and insolency of this cruell proud tyrant; and thus having received these Articles, and taken the oath, they all became *Wrens* sworne vassalls, and bound in conscience upon their oathes to present unto him

him any man that ſhould diſcourſe prophanely (as he eſteemed it) at meale-time, touching Religion, or the holy Scripture, thereby to make men afraid ever ſo much as to mention Gods Word, or any goodneſſe, and injoyning an impoſſibilitie of avoyding manifeſt perjury in the Church-wardens, who could not poſſibly if they had beene ſo many Spirits, have beene preſent, waiting at ſo many ſeverall mens Tables at once; and likewiſe they were bound by oath, to certifie by their preſentment, whether the Miniſters expounded the holy Scriptures according to the ſenſe of the auncient Fathers; which was a taske requiring Church-wardens better learned than ever Biſhop *Wren* was, and rather requiring the Doctors of the Chaire to be Church-wardens, and come to Biſhop *Wrens* Viſitations. And thus it pleaſed the great wiſdome of God to beſot this doltiſh Aſſe, as not to ſee his owne blind tooliſhneſſe in theſe and many ſuch like abhominable abſurdities put upon the poore Church-wardens. Which Articles with his other lewd and tyrannous demeanour, made ſuch havock in the Church, vexed and moleſted the Church Officers, grieved the people, excommunicated, preſented, moleſted, ſo many innocent people, ſuſpended, deprived, baniſhed, begger'd, ſo many honeſt, able, religious, painfull Miniſters, that this miſcreant wretch, the devills Plow-Chuſle, did even harrow up the whole Countrey, ſo that he brought it into a moſt miſerable caſe, as ever did any Antichriſtian Prelate.

9. *His tranſlation to Norwich.*

THis wicked *Wren* having thus miſchievouſly behaved himſelfe in *Hereford*, and having made ſuch hurly burly, and ſuch ſtirres, that all the whole Countrey was in griefe, vexation, and unquietneſſe, and having ſwept out, by one villanous trick or other, by one tyrannicall practiſe or other, all the moſt painfull, honeſt, and beſt Miniſters; and in their places, brought in idle drones,

dumb curres, idoll Shepheards, and Altar-cringing Asses, and thereby having rendred the Countrey very flexible and tractable to Arminianisme, Papisme, Prelatisme, or Atheisme, partly by feare of his tyranny and cruell practises, and partly by taking away their good and faithfull Shepheards, who stood in the gap, and would be ready to speake for the truth, so that the Countrey might seeme very reducible to Popery for any succeedant, and being become very disquiet and dangerous for himselfe so odiously hated, to reside in it any longer, under whose heavy burden and pressure the Countrey groaned, in so short a time; it was now become high time for that little devill curst *Canterbury*, to bestirre himselfe for his Journeyman *Wrens* sake, and to prevent a forcible detrusion or some such dangerous attempt, he thought it best by a timely translation to take him away, both to reward his diligent service, by promoting him to a better place, and to rid him of the cumbersome enterprises he had entred too far into, (having done all that could be done or desired in that place,) and also to make way for his further service, to doe as much in another Dioceese; he procured with all haste, care, and diligence, his translation to the Dioceese of *Norwich*; too good a nest for such a shamefull uncleane bird.

10. *His silencing and depriving fiftie or sixtie Ministers.*

AND no sooner was this *Matthew* mischiefe, or wicked *Wren* settled in the Prelaticall dignity of *Norwich*, and being very mindfull and studious of his Arch-masters will and pleasure, and knowing singularly well, that nothing could be so pleasing and acceptable to cursed *Canterbury*, as to doe mischiefe enough, to persecute all good religious people, to oppose all profession of Religion, to hinder all good Preaching, to root out all practise of Religion, to prophane the Sabbath, to forbid all Lectures and after-noone Sermons, to suspend, silence, deprive, banish, imprison, and ruine all good Preachers, faithfull

faithfull Paſtours, honeſt Miniſters, and faithfull labourers in Gods harveſt, that ſo there might be none left that could teach the Word ſincerely, truely, powerfully, none that durſt profeſſe and practiſe Religion honeſtly, uprightly, boldly, thereby to make way for Popery, the onely thing in the world, which he knew very well *Canterbury* deſired and aymed at, and at which he ſaw him drive with all his force; but preſently this ungodly wretch was ſo far from mending his manners ſince he left *Hereford*, that rather growing worſe, by ſeeing how *Canterbury* had ſtuck to him, and rewarded his former projects, he falls to worke luſtily, without either feare or wit, and proſecutes his purpoſe, ſo keenely, ſo eagerly, as if he were ſtarke mâdde, and not a Miniſter in the whole Countrey, though never ſo conformable a man, if he be but any reaſonable Preacher, but that he will have him downe, and doth ſo beſtirre himſelfe, that at one Viſitation he ſilenced, ſuſpended, deprived, impriſoned, or drave out of the Countrey, no leſſe than fiftie or threeſcore of the beſt Miniſters in the Countrey, all at one clap, and turned many of them, their wives and children, out of all their living and maintenance, for any thing he either knew or cared a begging.

11. *His ſilencing of Maſter* Ward *of Ipſwich.*

THis notorious wicked wretch this *Matthew* miſchiefe was in theſe his wicked acts and lewd enterpriſes, ſo far from bearing with age, reverencing grace, regarding learning and true abilities for the Miniſtery, reſpecting paines, or commiſerating the wants of families and children, that he ſtill without any of theſe reſpects aymed principally to doe the moſt hurt to the beſt men, his care was chiefly to ſuppreſſe good men, to oppreſſe religious men, to repreſſe all pietie and grace, and to impreſſe his ſtampe of Arminianiſme and Popery in all places where he had to doe. Among many other honeſt, good, and gracious men, who felt the ſting of this venomous Scor-

pions taile, that ancient, famous, good, and painfull man, Maſter *Ward* of *Ipſwich*, was one who becauſe he was an able, eminent, and noted man, therefore ſo much the more at him did this venomous Viper ſwell, and tooke ſuch ſpeedy courſe to bring him downe, that he never reſted till he had it effected.

12. *His putting in wicked and corrupt Arminian Miniſters.*

AND as this infamous wretch, and lewd Prelate, was moſt vehemently circumſpect to watch all opportunities to doe all the harme he could in the Church; to ſpie all advantages againſt all good men; to be notoriouſly ſubtill in finding faults; mightily aggravating the ſmalleſt, where he found any; wonderfully cunning to make faults where none were, deſperately wicked, to out-face the innocent, to ſuſpend honeſt Miniſters for ſcarce any cauſe, to ſilence them without a cauſe, not ſuffering them to preach after-noones without his Licenſe, which perhaps he would not grant, to deprive the beſt men ſometimes for very ſmall cauſes, ſometimes and moſt often for denying his innovations, impriſoning, degrading, baniſhing for what cauſe he pleaſed, or meerely for his pleaſure, the poore men being utterly remedileſſe; the Arch-antichriſt, and this his Journeyman Prelate being both ſo vehemently reſolute to ſweepe out all that they thought untractable to Popery, ſo to empty the Churches, to voyd the Countrey of all good men, to make way for innovations and mutations, and as he was likewiſe moſt eager, keene, and active, to innovate, change, alter, and deforme what he pleaſed in or concerning the Church, to erect Altars, to remove Tables, to make railes, to ſet up Tapers and Candleſticks, golden plate on Altars, embroidred and carved images, crucifixes, Saints pictures, and ſuch Babylonicall idolatries, ſo was he moſt fervently zealous, and moſt wonderfully carefull to introduce a Miniſtery that ſhould yeeld to all things, to bring in ſuch as he knew moſt certainly to be for all turnes, for

all

all purpoſes, for all matters whatſoever ſhould be put upon them, ſuch as would be willing to omit preaching, to obſerve bowing, crowching, cringing; to ſet up Altars, to worſhip Altars, to ſpeake for Altars, to preach for Altars, and to be ready to alter both the Church and themſelves at his will and pleaſure, and frame themſelves for all ſizes, for otherwiſe though he had been never ſo wary, and circumſpect to root out all good Preachers, never ſo active and diligent to bring in innovations and alterations, all had been in vaine, all to no purpoſe without this, without placing and bringing in ſuch as were for his purpoſe, and therefore this he was moſt carefull of, this he thought would make ſure worke for all the reſt, ſo that hereby we may be certaine what to thinke of them that he thus brought into Churches.

13. *His Worſhipping the Sacrament of his Altar.*

AND thus this *Matthew* miſchiefe, or wicked *Wren*, having thus ungraciouſly effected the moſt of his damnable plots, facinorous acts and idolatrous ſervices, practiſing ſo much ſuperſtition in his owne perſon, and compelled others to the ſame, having rooted out like a wild Bore, many hundreds of better men than himſelfe, having waſted the Church, and made havock of the ſervants of God, and having ſet up ſo much idolatry, and compelled ſo many thouſands to the ſame, to the eternall hazard of their ſoules, partly by fore conſtraining them to bow downe to his altars and images, and partly by ſleight and ſatanicall cunning, deluding them in cauſing all the pewes and ſeats to be ſo contrived, that the people muſt of neceſſitie kneele downe and bow towards the Eaſt, where he had placed his Altar Altar-wiſe, and having exerciſed his whole power, might, and authoritie, for the ſuppreſſing of powerfull preaching, prohibiting all Sundayes after-noone-Sermons, weeke-day-Sermons, and all catechiſing, except the common Catechiſme in the Service-Booke, and all expoſition of that

Catechiſme, but onely the bare Queſtion and Anſwer, leaſt as he and his Officers ſaid, the expounding of the Catechiſme and Service-Booke, ſhould be as ill as Preaching; and commanding all Bells to be rung alike, that thereby people ſhould not know where any Sermons were, and where onely prayers were; and having thus ſet himſelfe wholy againſt Preaching, and not that onely, but likewiſe againſt prayer, not ſuffering any prayer before Sermons, but onely that in the thirty-ninth Canon, a notable piece of Canonicall non-ſence, nor ſuffering any prayer at all after Sermons but onely *Gloria patri, &c.* He grew ſtill more and more rooted in ſin and not onely bowed to the Altar, but alſo bowing to the Sacrament, and elevating it above his head, that the people, being behind his back, with his face towards the Eaſt, might ſee the ſame above his head, as the Prieſt uſeth to doe in Maſſe, which the Papiſts call the elevation of the Hoſt; at which elevation they uſe to fall downe and worſhip it, ſo that Sathan having fully poſſeſt his heart, in ſtead of growing better, he waxed continually worſe and worſe, ſo that it is marvellous to conſider, that one impe of the devill, though he were poſſeſſed with a legion of devills, ſhould doe him ſo great ſervice in ſo ſhort a time.

14. *His tranſlation to Ely.*

AND now, laſtly, having committed ſo many outrages, and villanies, and filled ſo many Countreys with ſo much ſuperſtition, idolatry, and Popery, and having ſilenced, excommunicated, deprived, or baniſhed ſo many honeſt Miniſters, beſides all others, at leaſt fiftie godly, learned and paintull Miniſters, in two yeares ſpace, with many more other times; and having ſo playd the arch-perſecuter, that *England* never had nor heard of the like; far worſe by many degrees, than ever bloudy *Bonner*, or graceleſſe *Gardiner* were, their Religion, times, and lawes conſidered, and compared with this wicked

Wrens;

Wrens; he grew ſo hatefully odiouſly abominable againe to the very vulgar and common people, that for feare leaſt *Ipſwich* Sea-men ſhould hurt his ſatanicall corps, he ſmelt no Muſtard, and for the ſafetie of his perſon, was glad ſome certaine time to make buttons in private, ſtanding in great need of his old arch-friend and Maſter-Prelate once againe to ſtand his Journeyman-Biſhop in ſome ſtead by a friendly and timely tranſlation, leaſt by ſome violent miſchance or other, *Gregory* ſhould be wronged of his due expectations, which his ſure friend and Maſter the arch-prelate, not unmindfull of his ſtate, nor forgetfull of his ſervices (whom he intends for his owne ſucceſſour at his advancement to the papall chaire, if *Gregory* croſſe not them both in the very nick) he befriends him with a deſired removall to the unwelcomming chaire of *Ely*, where his goodneſſe not much encreaſing he ſtayes, expecting onely one other tranſlation by the favourable equitie of our Worthies, now aſſembled for ſuch purpoſes, from his chaire of Prelaticall reſidence, to be ſuſpended from all earthly affaires, at the triangle poſts neere the Church of S^t. *Egidius in campis*, to which Juſtice I leave him.

FINIS.

MYEDIR.